

ALL THINGS
PERTAINING
TO LIFE

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ALL THINGS PERTAINING TO LIFE.



ALL THINGS
UNDOING
OF
PERTAINING TO LIFE.

AN ILLUSTRATION OF 2 PETER i. 5, 6, 7.

BY

REV. CHARLES T. ANDERSON.

William Harper

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TO THE READER.

TO point out the Bible standard of Christian living, and urge its attainment, is the object of this work.

In this age of "Helps to the study of the Bible," the English reader can have no difficulty in dealing with the exegetical matter in the illustration. Indeed, it is believed that a slight exhibition of the process by which the results of Biblical study are reached, will be agreeable to him. Perhaps it may awaken in him the desire for more accurate and thorough knowledge of Scripture through exegetical inquiry. With such aids at hand as "*The Englishman's Greek Concordance of the New*

Testament," there is no reason why a desire of that nature may not be now realized.

I do not pretend to have fully illustrated this passage. The Bible is a vast treasure-house, full of inexhaustible riches. The sentences and even the words are apartments in the edifice containing wonders peculiar to themselves. Perhaps the key of one room has been recognized, the door unlocked, and something of *practical* advantage discovered by me.

If, through a perusal of these pages, the reader shall become a sharer in the pleasure and profit I have experienced in their preparation, I shall be gratified.

C. T. A.

PEAPACK, N. J., *December 1878*.

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* * * “Ἐπιχορηγήσατε ἐν τῇ πίστει ὑμῶν τὴν ἀρετὴν, ἐν δὲ τῇ ἀρετῇ τὴν γνῶσιν, ἐν δὲ τῇ γνῶσει τὴν ἐγκράτειαν, ἐν δὲ τῇ ἐγκρατεῖα τὴν ὑπομονήν, ἐν δὲ τῇ ὑπομονῇ τὴν εὐσεβείαν, ἐν δὲ τῇ εὐσεβείᾳ τὴν φιλαδελφίαν, ἐν δὲ τῇ φιλαδελφίᾳ τὴν ἀγάπην.”
—2 Peter i. 5, 6, 7.

“Add to your faith virtue ; and to virtue knowledge ; and to knowledge temperance ; and to temperance patience ; and to patience godliness ; and to godliness brotherly kindness ; and to brotherly kindness charity.”
—2 Peter i. 5, 6, 7.



PROLOGUE.

IN ancient Greece when a poet had written a play and wished to have it brought out, the Archon first granted him a Chorus,—that is, a band of singers and dancers. This Chorus was regularly trained in dancing and singing, usually by the poet himself. The expenses of the Chorus, however, being great, were defrayed by some rich citizen, who was therefore called the Choragus. The applause bestowed upon the Chorus decided the success of the play.

Whether the apostle had in mind the Greek drama when he penned this exhortation we do not know. He has used the word which brings to mind the office of Choragus. The word ἐπιχορηγέω, here translated "*add*," signifies

primarily to furnish supplies for a Chorus. We think the apostle had in mind the Greek drama, and intends to invest the believer with a choragic office. He means to liken the Christian life to a drama. The Divine Author wishes to bring out the piece. The Chorus of graces has been granted to assist the representation. The believer is to act the part of a Choragus. He is to exhibit in his daily life among men, through the exercise of Virtue, Knowledge, Temperance, Patience, Godliness, Brotherly Kindness, Charity, the *practical fruits* of Christian Faith in the highest possible degree of perfection.

The ancient Choragus was always a wealthy citizen, and equipped the Chorus according to his means, and thus reflected credit upon himself, and insured the success of the play. The believer is rich. The Lord Jesus has by his divine power given unto him "all things which pertain unto life and godliness." He should, therefore, supply abundantly. His

Chorus should be led forth in such a manner as to perfectly satisfy the Author, and merit the applause of the wondering and admiring spectators.

In the ancient presentation of a play, the equipment and bringing out of the Chorus, the *scenic* effect was the object of the people's interest. Likewise, the *external* development of a shining Christian character from the divinely implanted internal principle of Faith must engage the Christian Choragus. For in the drama of the Christian life, also, the worldly give attention only to that which is thrust upon their apprehension. Still, the most frivolous do not withhold applause from that which is worthy. That which attracts, and has ever attracted the gaze of men to Jesus of Nazareth, is the perfect exemplification in Him of all the graces in all their loveliness.

In the Greek drama, he who equipped and led forth the Chorus shared the applause with

the author of the piece. It may be that often the larger share of popular approbation was intended for the Choragus. In the drama of the Christian life the believer is a co-worker together with God. Though to God belongs the glory of man's justification, sanctification, and final redemption, the plaudit, "Well done," is bestowed upon every good and faithful servant.

The number of graces which the believer is to exhibit is *seven*. The number seven is used in Scripture to denote perfection. True faith contains the germs of each and every one of these graces, and if the believer will properly exercise them, there shall be in process of development every essential quality of the true Christian. No believer can possibly exhibit all or any single one of these graces in perfection. If, however, he leads the whole band forth, trained and equipped according to his ability, there will be at least that kind of perfection which results from the presence of

every part, and he will merit applause according to the degree of perfection in each and all.

Each grace assumed becomes the stepping-stone to the succeeding grace; and the latter, in turn, qualifies and completes the former. They must, therefore, all be cultivated simultaneously.

There must also be a proportionate development of the graces. If one side of a tree grows and the other does not, the tree acquires a crooked form, is a misshapen thing. Analogous to this is the unequal growth of the Christian graces. If Virtue, for example, which urges the Christian to all holy endeavor, grow out of due proportion to Knowledge, like a machine without a balance-wheel or director, it carries men away into imprudence.

The reward of grace hereafter shall correspond to the work of grace here. If these graces "abound in" the believer, he shall have an entrance into Heaven, not merely

“scarcely,” nor “so as by fire,” like one escaping with life after having lost all his goods, but in triumph, without stumbling and falling. If there be such a thing as growth in grace, then some must enter Heaven more rapturously than others. They who bear the nearest resemblance to his dear Son shall be the most graciously welcomed of the Father.

As there shall be a difference in the entrance into, so shall there be a difference in the enjoyment of Heaven. All shall be perfectly happy. But a hogshead may be full, and a thimble may be full, yet how vast is the difference in quantity each can contain! Some of God’s people shall be capable of taking in more of the delight of Heaven than others, because while on earth they cultivated those spiritual powers which are brought into requisition there. As an artist, who has made the art of painting a study of a lifetime, stands with rapture before a great production, and is able to take in more of its beauties than he

whose esthetical nature is undeveloped, so the Christian, who best cultivates his spiritual powers while here, will stand before the Saviour with greatest rapture, and take in most of his surpassing loveliness.

Were a stranger to come into a Christian community, it would be a long time ere he might be able to distinguish a professor from a non-professor of religion. This speaks much concerning God's favor to men, in giving his Spirit to operate upon the hearts of all mankind. But what does it prove concerning Christians? They profess to be "partakers of the divine nature," to be "purged from their old sins." Should they be entirely indistinguishable from other persons? It is true, they are surrounded by many who are "not far from the kingdom," such as the young ruler whom Jesus loved. But the change in the believer is so great,—a regeneration,—that the results should be correspondingly great. God leaves his children in this wilder-

ness below, that the fruits of the faith-life may appear transcendently beautiful, when compared with even the best which can be produced from the soil of the natural heart. He means the Christian Choragus to stand head and shoulders above all other men in those things in which other men excel, and to have a halo about his head, and a beauty and grace in his form and carriage, the counterpart of that divine halo which played around the brow of the Saviour of men, and that matchless beauty and grace which clothed the Son of God.

I.

VIRTUE.

THE English word virtue is from the Latin word *virtus*, which is derived from *Vir*. *Vir* means a man, with special reference to the quality of energy which properly belongs to every true man. The Greek word here translated virtue is ἀρετή, derived from Ἀρης, the name of the war god Mars, who, among the Greeks, was the personification of manly strength. If, therefore, as is proper, we have regard to the classic signification, as well as the New Testament sense of the word, we must understand the apostle to be exhorting Christians to the exercise of manly qualities. St. Paul gives the same exhortation to the Corinthians, "Quit you like men" (I Cor. xvi. 13).

Once at mid-day Diogenes, of Sinope, an old Greek philosopher, went through the streets, lantern in hand, as if in search of something. A citizen asked him for what he was seeking; and he replied, "A man!" The philosopher had indeed never seen a man. And though his search was doubtless prompted by self-conceit, if he had paused and turned the lantern upon Diogenes, he would have failed to realize his search. Moreover, had he been called upon to declare what was really lacking in the men of his day, even cynical philosophy must have been puzzled. His countrymen had sought and attained the highest physical and intellectual development, but they had never risen out of the weakness and ignorance of sin to a life of *moral* strength and wisdom. Grecian science and art proved utterly powerless to redeem men from corruption. Mere culture cannot now make men what they should be. There must be a harmonious development of all the powers of the

body and faculties of the soul. Christianity aims at this. It begins by a change of views, feelings, and purposes, through repentance and faith in the Lord Jesus Christ, effected by the glorious mercy and powerful energy of the Spirit of God. This change is the promise and potency of the highest life. The coming man, or perfected Christian, will realize more than the Grecian ideal of physical beauty and intellectual vigor in connection with the highest moral culture. The Greek ideal of manhood, the body and mind cultured at the expense of the heart, is not much farther removed from the truth than the ideal which generally prevails among us,—the mind and heart cultured at the expense of the body. Nothing has had a more general and unfortunate influence on the development of Christian manhood than the feeling, which seems almost ineradicable, that the body is an entanglement of the soul. Whether this feeling is due to the impress which the heresy of Manes

has left on the Church's life, or to some constitutional cause, it is difficult to determine. The whole system of monkery doubtless owes its origin and strength to this feeling. The almost entire separation of bodily from mental and spiritual culture which has existed in the educational institutions of Christendom during the centuries may be referred to it. We once heard the president of a college, prompted by this feeling no doubt, quote 1 Timothy iv. 8, and then exhort the students against too much devotion to base-ball. Many a minister, unconsciously influenced by this feeling, overtaxes his physical energies. The oft-repeated expression, "It matters not what becomes of my body if my soul only goes safe," falls from the lips of those who think the body of little importance. This idea or feeling is unwarranted by Scripture. The body has been dignified and exalted through the incarnation of the Son of God. It is the temple for the divine indwelling (1 Cor. vi. 19). The soul

is not to enjoy any prolonged or perfected existence separated from it (Heb. xi. 40); and soul and body are to share together an eternal destiny. "The body is more than a shell, more than a garment, more than a house: it is the married co-operating partner of the spirit." It must therefore share with the soul the onward march to "glory and virtue" (2 Peter i. 3). It is true a great soul is sometimes found in a small and weak body; and there is no such thing as "physical courage" or "physical fear." There is, however, such a thing as courage supported by strength of muscle and nerve, and there is such a thing as fear caused and increased by bodily infirmities. Morbid self-examination, too common among Christians, and which results in doubt and fear and consequent inefficiency, is caused in most cases by bodily indisposition. The annual games of Greece and Rome did not perpetuate national existence or assist the development of morality, but it is to be hoped

that the manly sports of international interest which are now witnessed will assist the production in free Christian lands of the highest type of men.

Those of the gentler sex are not to infer that they may not aspire to the exercise of virtue. It is not so much the acquisition of strength through physical culture, which is urged as a necessary substratum of energetic excellency, as general healthfulness. Women must exercise the grace of virtue as well as men. Indeed, the names of women are found among the noblest exemplifiers of this grace. Solomon extolled the virtuous woman of his day (Prov. xxxi.). Those fearless, active, and faithful ones who ministered to the necessities of Christ, and were last at the cross and first at the sepulchre, and Dorcas and Lydia of apostolic times, have had worthy successors during all the history of the Church.

There are three principal qualities of manli-

ness, or virtue, which every Christian should cultivate and exhibit.

1. *Courage*.—Courage is that quality which enables one to encounter danger and difficulties with firmness, or without fear or depression. Abraham exhibited this quality when he obeyed the command to sacrifice his son, in whom were centred all the promises. The Faithful Father “added” virtue to his faith, and in the exercise of courage met the difficulty. Moses was of a retiring disposition, and averse to encountering danger and difficulties. It was, therefore, this quality which God directed him to cultivate, and through the cultivation of which he became so eminently fitted for leadership. Daniel courageously continued his devotions in spite of the king’s command. John Baptist was courageous in his wilderness preaching, and in his rebuke of Herod. The disciples were courageous in following Christ after his proscription. They did let go their courage at his

apprehension, that great trial of their virtue ; but they never afterward accepted deliverance at the price of denial. The primitive Christians and reformers of the sixteenth century, from whom ascended to Heaven an innumerable company of martyrs and confessors, did not fear what man could do unto them.

Courage may not now be called into exercise by the same difficulties and dangers as in primitive times. Still it is, as ever, an indispensable quality. At the present time, courage is needed to the *belief* and *practice* of Bible doctrine. When irreligious scientists are denying the supernatural, and rationalistic interpreters are undermining the authenticity and genuineness of the Bible, and evangelical ministers are proclaiming their doubts from the pulpit, courage is needed to brave the epithet "book-worshipper," and declare on all proper occasions, "I believe the books of the Old and New Testaments to be the only word of God, and the perfect doctrine

unto salvation, and I reject all doctrines repugnant thereto." But more especially is courage needed at the present time to persist in the practice of piety. It is easier to say than to do. Much discredit has recently been brought upon the cause of Christ by prominent professors. It requires courage to maintain family religion; to overcome in the exercise of faith all timidity, and gather the family together for worship; to address the children personally on the subject of religion; to order the house aright. It requires courage to act as becometh a Christian in society, mixed or unmixed; never to compromise Christian character by any low doings or conversation, but in the private parlor, the public meeting, the social rendezvous, at home or abroad, to be always the Christian, resisting temptation, and rebuking sin by example and precept.

It requires courage to carry religion into business; to avoid tricks of the trade, to

give value for value; to be cheated one's self sooner than cheat another; all at the risk of being left behind in the race by more unscrupulous business neighbors. Courage is needed in these times to practise the public duties of religion; to keep holy the Sabbath-day when friends and neighbors are desecrating it; to faithfully and unostentatiously attend public worship when others go pleasure-seeking; to quietly give for the support of the gospel, and encourage by presence and participation all the enterprises of the Church.

"Be strong and of a good courage, fear not, nor be afraid of them: for the Lord thy God, He it is that doth go with thee; He will not fail thee, nor forsake thee" (Deut. xxxi. 6). "The fear of man bringeth a snare" (Prov. xxix. 25).

2. *Activity*.—Activity is a law of nature, and the condition of life and health and vigor. It is likewise a law of Christian life. Among the Greeks activity, especially the activity of

a soldier, was a high quality of virtue. Christian activity is a nobler quality of a nobler virtue. The motives which inspire, the work which engages, and the results which follow this activity are glorious. When one reads the lives of the apostles and of Cyprian, Edwards, Wesley, Whitefield, Asbury, Coke, and Payson, he rightly burns with enthusiasm to accomplish similar labors. But the sword should not be left in its sheath, because it cannot be flashed in the face of the world. It is not by great deeds only good is to be done, but by the daily and quiet acts of life. The world needs but one cataract like Niagara, but it needs thousands and tens of thousands of little fountains and gently-flowing streams. "They who have voices and might, can go forth and preach the gospel. They who have wealth, can go forth and spend it for the poor, and sick, and uneducated, and unenlightened. They who have time, can go forth and spend it in deeds of goodness.

They that have power in prayer, can go forth and pray; and they that can handle the pen, can go forth and write down iniquity." The Saviour said of one, and decreed that it should be everywhere and perpetually repeated to her honor, and for an example, "She hath done what she could" (Mark xiv. 8). Let the obligation to activity be felt, and the means and opportunity to display it will be afforded. Have "your feet shod with the preparation of the gospel of peace" (Eph. vi. 15).

3. *Constancy*.—Men sometimes imagine they would enjoy the life of a soldier, and they enlist. After they have come under army regulations, and passed through an engagement or two, they weary of routine and become apprehensive of danger. Then they seek to retire. Thus a profession of religion is often readily taken up, and as readily laid down again. To exercise a constant courage and activity is wearisome. The commands of Christ to follow Him, to take up the cross, to

watch and pray, to hold fast till He come, send many away sorrowful.

The Christian must, however, be "steadfast, immovable, always abounding in the work of the Lord" (1 Cor. xvi. 58). Having done all, he is to stand (Eph. vi. 13). The apostles frequently exhorted the early Christians to constancy. The Galatians are reproved for inconstancy (Gal. i. 6). The Epistle to the Hebrews is written expressly to encourage steadfastness. "He that wavereth is like a wave of the sea driven by the wind and tossed. Let not that man think that he shall receive anything of the Lord" (James i. 6, 7). "Behold, I come quickly: hold that fast which thou hast, that no man take thy crown" (Rev. iii. 11). "Be thou faithful unto death, and I will give thee a crown of life" (Rev. ii. 10).

Let it not be forgotten that it is in the exercise of Faith virtue is to be "added." Faith is the arm behind the sword. Inspired by faith in the unseen and eternal, the be-

liever can dare all things, do all things, endure all things. It was in the exercise of faith that the ancient worthies exhibited the loftiest courage, the noblest activity, and the most sublime steadfastness. "Time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthah; of David also, and Samuel, and of the prophets: who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens" (Heb. xi. 32-34).

Christian courage, activity, and constancy are often severely tried; but as we behold the cloud of witnesses surrounding us, and Jesus seated among them, through whose divine heroism we have eternal redemption, let it nerve us to the highest exhibition of Christian VIRTUE.

“Tis not for man to trifle ! Life is brief,

And sin is here.

Our age is but the falling of a leaf,

A dropping tear.

We have no time to sport away the hours,

All must be earnest in a world like ours.

“Not *many* lives, but only *one* have we,—

One, only one.

How sacred should that one life ever be,—

That narrow span !

Day after day filled up with blessed toil,

Hour after hour still bringing in new spoil.”

Bonar.

II.

KNOWLEDGE.

THE energetic Christian is liable to impulsive thought and action. Knowledge is necessary to guard against impulse. The Jews had zeal, but not according to knowledge. The knowledge necessary is of an especial kind and relatively high character. It is the gift of knowledge.

A certain amount of knowledge is requisite to intelligent belief. Unless a person has knowledge of the true God, of sin, and of redemption through Christ, he cannot believe unto righteousness. Such knowledge is not, however, of the nature of a grace. It may be called a gift of God, in so far as He in his providence has placed the individual in favor-

able circumstances for hearing the truth, and actually brought it to his attention. That it is not a spiritual gift is evident from the fact that thousands of people in a Christian land have sufficient knowledge to leave them guilty of rejecting Christ, and yet they are "barren and unfruitful in the knowledge of our Lord Jesus Christ" (2 Peter i. 8).

There were many graces abundantly bestowed upon the mass of believers in apostolic times. They are particularly enumerated in the twelfth chapter of First Corinthians. The essence of these gifts still inheres in the Church, although their temporary form has disappeared. They were necessary at the time in the form in which they appeared; and "they wrought together in organic harmony for the inward edification of the Church and for the conversion of the world without." There may still be at times a relative necessity for their bestowment, in the very form in which they appeared in the first century of the

Christian era. Indeed, it is thought by some that the phenomena now and then observed in times of great religious awakening and outpouring of the Spirit should be referred to a fresh bestowment of Pentecostal gifts.

Among the gifts enumerated in 1 Cor. xii. there are several which have been classified as "gifts of knowledge." The possessor of these gifts had a deep insight into the nature and structure of the divine plan of redemption, and the whole system of saving doctrine, and was usually able to discourse for the instruction and edification of the congregation, and assist by a kind of sacred criticism in preserving purity of doctrine and manners. The gift of knowledge bestowed upon the apostles as leaders in the Church made them infallible in teaching, and gave them the power of judging characters and discerning motives hidden from the common eye.

The grace of knowledge, which the apostle exhorts the believer in the exercise of virtue

to "add," is essentially the same as the gift of knowledge bestowed in apostolic times. It is a grace which regards chiefly the doctrines of Christianity. The practical fruits of this grace are to appear in a discrimination between good and evil, an intelligent and quick appreciation of what is the will of God in detail. The gift is modified by the period in which, and the end for which, it is bestowed. The design of the cultivation of the grace of knowledge now is not, primarily, for the inward edification of the Church and the conversion of the world without, but for the personal advantage of the believer, that an entrance may be ministered unto him abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ (2 Peter i. 11).

This grace is not restricted to the learned. It is the possession of all who exercise saving faith. The humble cotter who reverently turns the leaves of his "big Ha'-Bible" shares with the most profound student this spiritual

enlightenment. With it, any child of God may rise to the highest conception of divine truth. Without it, even a Renan must sink to the low level of destructive criticism. It is, moreover, the only true foundation of all other kinds of learning. The historian must begin with the truth that history is the unfolding of God's plan for the salvation of men. The scientist must begin with the truth that all things were made by God, and for his pleasure. However lofty and beautiful the superstructure of knowledge which the atheistical student is rearing may be, he must take it down and begin anew, or be finally crushed beneath its ruins.

St. Paul says he counted all things but loss for the excellency of the knowledge of Christ Jesus his Lord (Phil. iii. 8).

He was beyond doubt a thoroughly educated man. He was, we believe, perfectly familiar with the literature of Greece, from which also the literature of Rome caught its

inspiration. What a teacher would he therefore have made in the philosophical schools of Greece and Rome, with his general learning, his familiarity with the science of the laws of thought, his keen insight into the nature and cause of things, his knowledge of men, and his wonderful powers of imagination! But it was not learning in general that he prized. He counted the wisdom of this world as foolishness in comparison with the wisdom of Scripture; for the world by its wisdom knew not God, whom the Scriptures clearly revealed, and the knowledge of God is the highest of all knowledge. In *theosophy* (God-wisdom) is the wisdom of men to finally culminate.

The proper exercise of this grace of knowledge will necessitate :

1. *A study of the Bible.*—The Bible reveals the being and perfections of God, and the origin and end of man's existence. It affirms the composite nature of man, and indicates

the true relation of soul and body. The deep mysteries of man's nature: his longing after immortality, and his liability to misery and death; his power to sit in judgment on his own acts, and his abiding sense of guilt; his inability to still the accusations of conscience, and the feeling that an atonement is necessary; these mysteries, which reason cannot solve, and the contemplation of which with the light of reason only have a tendency to unsettle the mind, to cause a Brutus to fall upon his sword, and a Pliny to court a violent death, the Bible solves. It leads out of the labyrinth of despair. It tells how sin came into the world, and how its power and pollution may be escaped; how men are under law, but how they may be under grace; how conscience condemns, but how there may be peace of conscience. There is therefore no higher object of knowledge than that revealed in the Bible. The study of the Bible will enlighten the mind more than the study of

any other, or of all other books put together. It alone discovers the source, character, and aim of virtuous action, and inspires to the wisest and mightiest efforts for good. It should be studied *comprehensively*, in its variety and unity. Where there is leisure and ability, the languages in which it was originally written, its literature, history, geography, manners, and customs, everything therein alluded to, should be embraced in the study.

It should be studied *thoroughly*. If "knowledge is power," and "the man of one book is to be feared," then he who most thoroughly acquaints himself with the Scriptures will, other things being equal, be the strongest man. He will be the most courageous in the discharge of duty, the most active in all good works, and the most steadfast in the faith. "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be

perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17).

2. *Christian experience.*—The Saviour says, "If any man will do his (God's) will, he shall know of the doctrine" (John vii. 17). It is only by obeying God's laws that we come to know their wisdom and goodness. It is only by testing his "exceeding great and precious promises" that we come to know their value. "The obedient, and the men of practice, are those sons of light that shall outgrow all their doubts and ignorances, that shall ride upon these clouds, and triumph over their present imperfections, till persuasion pass into knowledge, and knowledge advance into assurance, and all come at length to be completed in the beatific vision, and a full fruition of those joys which God has in reserve for them whom by his grace He shall prepare for glory."

3. *Prayer.*—There was a stage in Abraham's advance in the virtues when the hero-

ism Faith had produced in him became a yearning for more light. And he prayed, "Lord God, whereby shall *I know* that I shall inherit it?" (Gen. xv. 8.) Then he was led into the light of that "day" ("my day," said Jesus), which he saw and was glad. What *knowledge* that "third day" brought him at the mount of vision! Prayer is the flight of the soul to the bosom of God, who is the fountain of infinite knowledge, and who reveals to his children, by his Spirit, those things which flesh and blood cannot. St. Paul says, "We do not cease to pray for you, and to desire that ye may be filled with the knowledge of his will in all wisdom and spiritual understanding; that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God" (Col. i. 9, 10). St. James says, "If any of you lack wisdom," that is, spiritual enlightenment, "let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be

given him" (James i. 5). The Holy Spirit is received in answer to prayer. Of him Christ says, "He shall teach you all things, and bring all things to your remembrance whatsoever I have said unto you" (John xiv. 26).

While this grace, like all the others in the choral band, can be exhibited in perfection only in the theatre above, it is one of the band. The Christian Choragus is to equip it and bring it out on the stage of his earthly life, that it may regulate his virtuous action, and bear its part in the choral hymn of praise to Him who hath "called us to glory and virtue" (2 Peter i. 3). Knowledge is useless unless it be practised through the exercise of virtue; but virtue is incomplete without KNOWLEDGE.

"What is true knowledge? Is it with keen eye
Of lucre's sons to thread the mazy way?
Is it of civic rights, and royal sway,
And wealth political, the depths to try?"

To marshal nature's tribes in just array.

To mix, and analyze and mete and weigh

Her elements, and all her powers descry ?

These things, who will may know them, if to know
Breed not vain glory. But o'er all to scan

God, in his works and word shown forth below ;
Creation's wonders and Redemption's plan ;

Whence came we, what to do, whither go,
This is true knowledge and the ' whole of man.' "

Bishop Mant.

III.

TEMPERANCE.

ONE has said, "The proper study of mankind is man." The student of human nature is, however, soon forced to conclude that man is not what he once was. He finds in the body an element of decay, which must have been introduced subsequent to its fearful and wonderful formation. He finds in the soul an element of insubordination. He discovers a want of harmony between the physical and spiritual natures contrary to the original design. This is perplexing. Unaided by Revelation he might arrive at a high idea of the origin and destiny of man; but his idea could not be clear, nor would it impel him to right action. It is only when he takes

up the Bible in connection with the study of mankind; indeed, it is only when he studies human nature in the biblical analysis and synthesis of it, that his views are clear and his aspirations quickened. Further, it is only when in humble faith he accepts the teaching of God's Word concerning the creation, fall, and redemption of mankind, that he exercises himself in harmony with the divine plan for the glorious reorganization of his being, the expulsion from the soul of every element of insubordination, the proper unity of the physical and spiritual, and the final deliverance of the body from decay, and its triumphant assumption of an incorruptible, a glorious, a powerful, and a spiritual nature.

The covenant of grace, which supersedes the covenant of works under which man fell, involves his restoration in the image of God. Through faith in Jesus Christ he lays the foundation, and in the exercise of the Christian graces he rears the superstructure of the

character, which admits him into a Paradise on high. In this great work of restoration the grace of Temperance bears a most important part.

Temperance (*ἐγκρατεία*) means *self-control*. The "adding" or exercise of the grace of temperance to which the believer is exhorted involves an exhibition of the practical fruits of self-control as to his natural appetites, desires, passions, and affections. The sphere of its exercise is more particularly his lower or animal self. This is evident from the connection in which the word is used. For example, Acts xxiv. 25, 1 Cor. vii. 9, ix. 25. Man has many desires in common with the other creatures; but he has reason, which makes him to differ from the brute. In man as originally created, the animal, which is lower, was always subordinate to the rational, which is higher, and there was harmony throughout his entire being. Sin introduced the discord which now appears. Christianity

aims at the destruction of sin in the believer, and his perfection in holiness. Reason must, therefore, assume its lawful place and power. When man acts according to the dictates of enlightened reason he will be free from vice. Conversion involves the ascendancy of reason. It involves self-mastery. The Prodigal, it is said, "came to himself." He triumphed not only over the shame produced by his wretched condition and the fear of repulsion by his father, but also over his lusts, so that he had no desire to go back to the scenes of his "riotous living," but rather a desire to return to the quiet and purity of home. Thus, in every truly converted person, there is, simultaneously with the exercise of faith, the exercise of the grace of temperance; and during the whole life the practical fruits of self-control are apparent. It is impossible to become and continue a Christian without the exercise of temperance. "Know ye not, that they which run in a race, run all, but one

receiveth the prize? So run, that ye may obtain. And every man that striveth for the mastery is temperate in all things. Now they do it to obtain a corruptible crown; but we are incorruptible. I therefore so run, not as uncertainly; so fight I, not as one that beateth the air: but I keep under my body, and bring it into subjection: lest that by any means when I have preached to others, I myself should be a castaway" (1 Cor. ix. 24-27).

Few persons are intemperate in all things. It is generally some single lust that is unduly gratified. But, as intemperance in any form or degree tends to disharmonize man's being and weaken his faculties and powers, he who is a member of Christ's body may not degrade himself, or injure his usefulness by any selfish indulgence.

The most common form of intemperance among men is the excessive use of strong drink. Strong drink is manufactured in some form in almost every land. The relation of

Christians, therefore, to this specific form of intemperance may not be overlooked. The excessive use of intoxicating liquors as beverages not only, but even the use of them, is uncommon among Christians in America at the present day. It is rarely that a Church member is disciplined for drunkenness. Still, the sin is not altogether unknown in the Church. Drunkenness, which is a specific form of intemperance, is set forth in the Scriptures as an enormous sin. St. Paul commands the members of the Corinthian Church not to fellowship with a member who is a drunkard, no, not even to eat with him (1 Cor. v. 11). It is declared that no drunkard shall inherit the kingdom (1 Cor. vi. 10). In our harbors and rivers the government has placed buoys, which float above the rocks and indicate the course ships must take to avoid destruction. Now, when the Bible indicates a particular appetite which, if unduly gratified, will keep us out of Heaven, will we not, if wise, steer

as far away from the rock as possible? When one is thirsty and drinks water, it quenches his thirst. He is refreshed and strengthened, and his mind remains clear. When one drinks intoxicating liquor, his thirst is inflamed, and instead of one draught being sufficient, it only creates the necessity for another. It also increases the pulsations of the heart, which send the blood in a rapid abnormal circulation throughout the body, producing fever. The mind is in consequence affected. The ideas become wild, irregular, unconnected. These effects are modified by the constitution of the individual, and by the quantity of liquor which is taken. The tendency of strong drink, however, is to produce invariably an abnormal, unhealthy state of the system, no matter when, by whom, or in what quantity it is taken. If, as in the case of the habitual drinker, it is constantly introduced, the strain upon the system increases, and every dram leaves the body less able to sustain the suc-

ceeding pressure. The body becomes like a steam-engine which has been long in use, and often compelled to carry an unwarranted amount of steam. Its different parts are weakened and its boiler defective, and a final overcharge is destructive. The drunkard, with repeated excesses, so weakens every power that a final debauch produces death or a fatal disease. The poor body, true to the laws of nature, makes one last desperate struggle with the poison which has been poured into it. Then come the terrible knotting of the muscles and contortion of the features, and that wild delirium of the brain, with all its accompanying horrors. The drunkard becomes physically incapacitated for thought and action, and is always a burden, as well as a dangerous enemy, to society. The effects produced upon the soul are in consequence of its connection with the body. The senses being benumbed, the intellect becomes clouded, the will enervated; and the affections

being centred on one degrading object, the soul ceases to communicate with the beautiful and good. It falls back upon itself, and irreligion is the result. Drunkenness cannot fail to so deaden the moral sense as to produce impiety. This is doubtless why there shall be no drunkard in Heaven. There shall not be, because there cannot be. It is true the Bible sometimes speaks approvingly of wine as cheering and refreshing. Yet so emphatic, on the other hand, are its denunciations of wine and strong drink, that we are inclined to accept the theory that two kinds of liquor were known to the ancients,—the one intoxicating, the other not. We are persuaded also that the warnings in the Bible against the use of intoxicating liquors are much more applicable to those in use now than those in use anciently. And as non-intoxicating drinks are practically unknown among us, it is proper to denounce the making, vending, and using of all fermented drinks for beverages. The in-

temperate habit of using strong drink is, we may say, the only one which prevails among men. Men lose their temper, and quarrel and fight; they lose control of their tongues, and whisper and backbite and curse and swear; they lose control of sexual desire, and become licentious. But other habits of intemperance are so largely the outcome of this one, and derive their fuel therefrom, that they lose individual importance in presence of it. If this monster habit could be destroyed his brood would perish for want of sustenance. If the Christian would escape "the corruption that is in the world through lust," let him do all in his power to banish the liquor traffic from the world, with its allurements to temporal and eternal destruction. His personal safety depends upon its banishment. The devil of drink would deceive if possible the very elect. He is a sworn enemy of Christ, the Church, Christians, and every institution which seeks to elevate and redeem and bless mankind.

A person may perhaps drink "moderately" all his life, and still never become a drunkard. It is quite remarkable, however, that the Bible, which says no drunkard shall inherit the kingdom, nowhere indicates how much a person may drink and still be innocent. Dr. Hargreaves, of Philadelphia, recently related to us the following. "The man who served my family with milk for a number of years was a 'moderate drinker.' Being an active man, and engaged in active employment, he did not feel any symptoms of disease for a long period. The time came, however, when his stomach suddenly began to reject food. He then went abroad for his health; but after a brief stay returned, and in a few weeks died. An examination of his stomach was made, when it appeared that it had passed through several stages of disease,—inflammation, ulceration, and finally cancerous affection, by which the mucous lining of the stomach was destroyed, and the ability to receive and

digest food rendered impossible. The man had no pain while all this was going on in his stomach, and no unpleasant sensations beyond a slight burning sensation in the pit of his stomach, and a little dizziness. That moderate drinker was a suicide." Dr. Hargreaves added, "The theory that a man should judge by his feelings as to the effects alcohol is having on his system is absurd. Alcohol not only irritates, but it narcotizes at the same time; and a person may be producing and aggravating a disease which will soon result in death, and still be unconscious of the fact as far as his feelings are concerned." The only safety lies in *avoiding strong drink altogether*. It would be a fearful thing if one should drink "moderately" all his life, and imagine himself sinless, and finally knock at the door of Heaven for admittance and be told by the Saviour that he could not come in because he had been a defiler of the temple of the Holy Ghost. It must be remembered

that God's ways are not our ways, and his thoughts are not our thoughts. What may be deemed moderation among men may be deemed sacrilege and suicide in Heaven. Nothing can be said against the proper medicinal use of alcohol. Furthermore, those who would use a substitute for wine in the sacrament are more zealous than wise. They set at naught, indeed, the wisdom of Christ. Still, the Christian should refuse the "first glass" of liquor as a beverage, because to take it would be to take the first step towards drunkenness. He may never take more than the one step. Yet such is the deceitfulness of strong drink, that very few who allow themselves to be drawn within the circle of its influence are ever able to tear themselves away from its fatal charms. The Christian's prayer is, "Lead me not into temptation." He should not, therefore, voluntarily run into the way of temptation. If a Christian would avoid sinning against his neighbor, which is

also sinning against himself, and a source of danger to his spiritual life, he must *abstain*.

Every Christian is a "keeper" to his brother man, and especially to his brother Christian. If drunkenness is so great an evil among mankind,—if it produces a large percentage of all the criminals in the country, and also of all the sorrow, and disease, and deaths,—he who professes a religion of "good will to men," a "pure and undefiled" religion, may not encourage an unbelieving world to go on in sin by his example. Neither may he cause his brethren in the Church who are weak in the grace of temperance to fall. He may not even offend the moral sense of those brethren who are shocked when they see or hear of a Church member using intoxicating drink as a beverage. Above all, Christian parents should seek to be free from responsibility for the weakness and vices of their children through hereditary taint. A man may drink moderately and steadily all his life with no apparent

harm to himself, but, as one remarks, "his daughters become nervous wrecks, his sons epileptics, libertines, or incurable drunkards,—the hereditary tendency to crime having its pathology and unvaried laws, like scrofula, consumption, or any other purely physical disease."

When St. John tells us "to love not the world, neither the things that are in the world," he does not expect us to drive from our heart every object of affection and leave it void; with a capacity to love, but that capacity never filled; with a desire, but that desire never satisfied. He knew the human heart too well to make any such demands. He therefore offers God as a more worthy and soul-satisfying object than the world.

To excel in temperance, the Christian must allow the expulsive power of a new affection to so operate in his entire being that he shall "Love not the world, neither the things that are in the world. If any man love the world,

the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. And the world passeth away, and the lust thereof: but he that doeth the will of God abideth forever" (1 John ii. 15). "Now the works of the flesh are manifest, which are these, Adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, TEMPERANCE" (Gal. v. 19-23).

"The coming man will bravely stand,
Without the wine-glass in his hand,
A sun-crowned chieftain of the land;
A land-mark, like the lofty pine,

Which lifts on high its plumes of fir,
Whose root no fickle winds can stir ;
He like an upright worshipper,
 Will never stoop to taste of wine.

“ Strong of body, strong of soul,
Firm of purpose to control,
He will spurn the tempting bowl
 In the shadow of the vine.
No taint of wine in his full brains.
No trembling hand will hold the reins
 When he who rules shall drink no wine.”

Geo. W. Bungay.

IV.

PATIENCE.

THERE are several words in the New Testament translated patience having different shades of meaning. These are *μακροθυμία*, which means anger put far away, or slowness of avenging injuries; *ανεξίτητος*, which means simply holding one's self up in the midst of evils; *επιεικής*, which means enduring injuries without noisy demonstration, but with gentleness; *υπομονή*, which means waiting the issues of afflictions. This last word is used to distinguish the grace of patience. It occurs throughout the New Testament much more frequently than any of the others. It seems to be the word which best expresses the essential idea of patience. For in many cases

where we might expect to find the more specific words above mentioned we find this word, as though, having a generic meaning, it might be properly used to express any idea attaching to patience; the particular idea being left determinable by the context. The essential idea of patience is *waiting*. Patience excludes all idea of revenge and noisy demonstration, and includes the holding one's self firmly up in the midst of the ills of life and biding God's time. The patient Christian quietly endures what he cannot but wish otherwise, whether it be the withholding of promised good or the infliction of positive ill.

The cultivation of this grace is absolutely necessary, because of two peculiarities of the Faith-life: 1st. The believer's salvation is more in hope than as yet in actual possession. 2d. The Faith-life is inseparable from trial.

The believer's salvation is more in hope than as yet in actual possession. Thus it is said, "We are saved by hope! But hope that

is seen, is not hope: for what a man seeth, why doth he yet hope for? But if we hope for that we see not, then do we with patience wait for it" (Rom. viii. 24, 25). The believer has justification, adoption, and sanctification, and the several benefits which in this life do either accompany or flow from them; but he has not yet received "the end of his faith." He lives in the expectation of future good; of "the glory to be hereafter revealed in him." Deliverance from the weakness and infirmities of the body, freedom from sin, confirmation in holiness, participation in the joys of Heaven, all this is withheld. The believer may properly wish to go to Heaven to escape "the corruption that is in the world through lust." Paul doubtless did when he cried out, "O wretched man that I am! who shall deliver me from the body of this death?" (Rom. vii. 24). He may properly wish to behold his Saviour, and enjoy the society of the redeemed. Paul says he had a desire to depart

and be with Christ (Phil. i. 23). But he must be content to remain, doing his duty actively and intelligently, until God calls him. He must quietly endure the withholding of promised good. The trial of his faith is much more precious than that of gold, which perisheth, because through it the graces are developed, and particularly the grace of patience. "The trying of your faith worketh patience. But let patience have her perfect work, that ye may be perfect and entire, wanting nothing" (James i. 3, 4).

In the Christian life not only is promised good withheld, but positive ill is inflicted. "Many are the afflictions of the righteous" (Psalm xxxiv. 19). The mystery of God's providence in the suffering of the good is hard to deal with, though we have the solution in Scripture, "No chastening for the present seemeth to be joyous, but grievous" (Heb. xii. 11). To say, "evil is good when it comes from God," is not strictly scriptural and true.

Evil is none the less evil because God sends it, or because it effects good. Job said, "What! shall we receive good at the hand of God, and shall we not receive evil?" (Job ii. 10.) If those things which try us are good then they should be desired. It is not said that any of the Scripture worthies ever desired to be afflicted. It is rather taught that afflictions are to be dreaded because of their very nature, and because of the possibility that we may not be equal to trial. Indeed, if afflictions were regarded as good, they could not have their legitimate effect. The Psalmist prays, "Consider mine affliction and deliver me" (Psalm cxix. 153). It is recorded for the comfort of the afflicted that God will not suffer us to be tempted above that we are able (1 Cor. x. 13). It is true St. James says, "My brethren, count it all joy when ye fall into divers temptations" (James i. 2). He means by this, however, that if trials come upon us unexpectedly, without our looking for or in-

ducing them, we are to count it cause of highest joy, not because they are good, or easy to be borne, but because of their good effect. "Knowing this, that the trying of your faith worketh patience." For the believer to be afflicted, and afflicted of God, is certainly a great trial. In the first place, "There is none like him in the earth, a perfect and an upright man, one that feareth God and escheweth evil." By this is not meant that he has made his heart clean; he is free from sin. "There abide still some remnants of corruption in every part." He is upright or righteous in the all-important sense. He obeys the great all-inclusive command of God. "This is the work of God, that ye believe on Him whom He hath sent" (John vi. 29). Now for such an one, who is conscious of his integrity in this respect, to be afflicted in his relatives, or property, or own person, and in all these at once, as is sometimes the case, is grievous. Again, affliction is not of the nature of punishment.

Sin has been punished "once for all" in Christ. There is no longer any condemnation to those who are in Christ Jesus. If the believer still merited punishment for sin, and afflictions were sent as punishments, they could doubtless be easier borne. The sense of justice is keen in the believer, and he would take his deserts without complaint. But afflictions are not punishments, they are chastisements. Punishment is evil inflicted in satisfaction of justice. Chastisement is evil inflicted for the benefit of the sufferer. Still, the evils inflicted seem to be the same in kind and degree as those inflicted in punishment, and the believer is indistinguished from the unbeliever, as far as the kind and degree of his afflictions are concerned. Besides, the reason for the special kind and degree of his sufferings, and for the time and place and circumstances of them, remain hidden. It is because chastisement is chastisement that it is hard to bear.

Further, it is not an enemy, but a friend who sends the evil; not a stranger, but a parent. It is one who loves us, and whom we love. This is what made the sufferings of Job so hard to bear. He knew all the time that God was his friend. This is what wrung from the suffering Son of God the agonizing cry, "My God, my God, why hast thou forsaken me?" The evil which is sent upon the righteous is not good. It is meant to be looked upon as evil, though the author of it is God, and the motive is his love, and the end our profit, that we "may be partakers of his holiness."

It is evident, therefore, that the Christian has "need of patience." It is through the neglect to cultivate, and the imperfect exercise of this grace that the Christian Choragus so often mars the dramatic representation of his Faith-life. The grandfather who would not endure the noise of his grandchild, marred by his impatience a character which was per-

haps otherwise blameless and attractive; and created an erroneous idea of Heaven in the mind of the little one.

The practical fruits of this grace are:

1. *Serenity of temper*.—There are many trials of temper peculiar to our domestic, social, and business relations. In the family, children are sometimes disobedient, and parents provoking; servants sometimes men-pleasers, and masters unkind and froward. In society, the uncultivated and rude are frequently encountered. In business, it is often necessary to deal with the penurious, over-reaching, and mean. To bridle the tongue, and keep back the blow, is not always easy. Yet "he that is slow to anger is better than the mighty; and he that ruleth his spirit than he that taketh a city" (Prov. xvi. 32). Many who endure with fortitude a great trial are sometimes entirely vanquished by little annoyances. But he who bears the loss of a dear friend by death with patience, and yet

flies into a passion at a noisy child or blundering servant, shall have his piety suspected.

It is erroneously thought that ebullitions of temper are manifestations of power, and that he is weak who shows no spunk. On the contrary, the exercise of self-control, which is not the destruction of temper, is the very height of power. The cool and collected person always has the advantage of his passionate adversary. The passionate man always speaks and acts wildly and blindly, thus wasting his resources and helping on his own defeat.

Dr. Boerhave being asked whether he knew what it was to be angry, and by what means he had so entirely suppressed that ungovernable passion, answered that he was naturally quick of resentment, but that he had by daily prayer and meditation at length attained the mastery over himself.

2. *Meekness*.—This is a riper and richer fruit of patience. The meek not only quietly endure injury, but they forgive the injurer.

Meekness is not apathy or insensibility. The Christian is keenly sensitive to insult or misrepresentation or slander. It therefore requires much of the "patience of Christ" to exhibit this fruit in any degree of perfection. But the Christian must love his enemies; not indeed, with a personal affection, that is not required, but with a moral love. He must have benignant, compassionate outgoings of desire for their good. The Rev. Mr. Dodd, a Puritan divine, being assaulted, said, "See here; you have knocked out two of my teeth without any just provocation, but if I could do your soul good I would give you leave to dash out all the rest." "Bless them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; that ye may be the children of your Father which is in heaven: for He maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust" (Matt. v. 44, 45). The true and per-

fect Son of God, our elder Brother and Exemplar, was "meek and lowly" during all his suffering life, and spent his dying breath in praying for his murderers.

3. *Resignation.*—There are two extremes of danger into which the afflicted are liable to fall: 1st, of despising affliction; and, 2d, of fainting under it. Hence the exhortation, "My son, despise not thou the chastening of the Lord, nor faint when thou art rebuked of Him" (Heb. xii. 5). Stoicism teaches men to submit to the unavoidable necessity by which all things are governed. This is very far removed from Christian resignation. The submissive Christian recognizes the source of affliction, that it "cometh not forth of the dust," but is sent of a benevolent heavenly Father. He recognizes God's sovereignty over him and his propriety in him. He leaves himself in his hands as in the hands of a being "infinite in wisdom, power, holiness, justice, goodness, and truth," sinking

his will in the will of God. A lady when she was ill being asked whether she wished to live or die, replied, "Which God pleaseth." "But," said some one standing near, "if God were to refer it to you, which would you choose?" "Truly," said she, "if God were to refer it to me, I would even refer it to Him again." Gotthold says, "Let Thy will be my heaven; Thy counsel my wisdom; Thy good pleasure my satisfaction."

4. *Hopefulness*.—If the child of God should not despise affliction, but derive profit therefrom through pious resignation, much less should he faint under it. Doubtless, many afflicted ones have been on the verge of despair as they have cried out with David, "What profit is there in my blood, when I go down to the pit?" (Psalm xxx. 9.) But there should be no fainting when it is remembered that, 1st. Afflictions are to be expected, "These things I have spoken unto you, that in me ye might have peace. In

the world ye shall have tribulation: but be of good cheer; I have overcome the world" (John xvi. 33). 2d. There is a use of affliction, "For whom the Lord loveth He correcteth; even as a father the son in whom he delighteth" (Prov. iii. 12). "It is good for me that I have been afflicted; that I might learn thy statutes" (Psalm cxix. 71). "But if ye be without chastisement, whereof all are partakers, then are ye bastards and not sons" (Heb. xii. 8). 3d. God mitigates affliction, "Nevertheless my loving-kindness will I not utterly take from him, nor suffer my faithfulness to fail" (Psalm lxxxix. 33). 4th. Support is promised, "The steps of a good man are ordered by the Lord: and he delighteth in his way. Though he fall, he shall not be utterly cast down: for the Lord upholdeth him with his hand" (Psalm xxxvii 23, 24). "For as the sufferings of Christ abound in us, so our consolation aboundeth by Christ" (2 Cor. i. 5). 5th. Afflictions will end, "Be-

cause thou shalt forget thy misery, and remember it as waters that pass away" (Job xi. 16). "For his anger endureth but a moment; in his favor is life: weeping may endure for a night, but joy cometh in the morning" (Psalm xxx. 5). "For the Lord your God is gracious and merciful, and will not turn away his face from you, if ye return unto Him" (2 Chron. xxx. 9). The believer should have songs for every night of sorrow, and sing praises in every prison of trial. For nothing can separate him from the immutable love of God, and when he is tried he shall come forth as gold. "The sufferings of this present time are not worthy to be compared with the glory which shall be revealed in us" (Rom. viii. 18). A consumptive disease seized the eldest son and heir of the Duke of Hamilton, which ended in his death. A little before his departure from the world he took his Bible from under his pillow, and opened it at the passage, "I have fought a

good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto them also that love his appearing." As death approached he called his younger brother to his bedside, and addressing him with the greatest affection and seriousness, closed with these remarkable words: "And now, Douglas, in a little time you'll be a duke, but I shall be a king." Thus, as Leighton says, "The world dares say no more of its devices than 'dum spiro spero' (whilst I breathe I hope); but the children of God can add by virtue of this living hope 'dum expiro spero' (whilst I expire I hope)."

"Let us run with patience the race set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before Him endured the cross, despising the shame, and is set down at the

right hand of the throne of God" (Heb. xii. 12).

"Less, less of self each day,
And more, my God, of Thee ;
O keep me in the way,
However rough it be.

"Less of the flesh each day,
Less of the world and sin ;
More of Thy Son I pray,
More of Thyself within.

"Riper and riper now
Each hour let me become,
Less fit for scenes below,
More fit for such a home.

"More moulded to Thy will,
Lord, let Thy servant be,
Higher and higher still,
Liker and liker Thee.

"Leave nought that is unmeet ;
Of all that is mine own
Strip me ; and so complete
My training for the throne."

Bonar.

V.

GODLINESS.

THERE is nothing of the nature of which men are so generally ignorant as godliness. Hence there is nothing which has been the object of so much ridicule and slander. The existence of godliness has been called into question; its foundation has been ignored; and its manifestation has been falsified. Ages ago the great pioneer in the pathway of piety had his motives impugned, indeed, was called a hypocrite. Satan said, "Doth Job serve God for nought?" A writer whose published works have an extensive circulation, and whose periodical writings enter thousands of homes in our land, said recently that Scripture piety is of no use in the hands

of a literary man. The goodness literary art "would depict must be innate and spontaneous, working incalculably and through natural channels, a law unto itself, or it can never be attractive and picturesque." With this writer, as with many others like him who profess to be teachers of the people, through a wilful misunderstanding, godliness and gloom are doubtless synonymous. It may be granted that they are critics in literary art, yet we venture the assertion, notwithstanding their authority, that the manhood required by Christianity, and depicted in Scripture, might worthily attach to the hero of the greatest novel yet to be written, and in all that is "attractive and picturesque" would be surpassing. There are hypocrites in the Church; and the practical fruits of piety appear all too seldom. There are those who will pray and weep in the prayer-meeting, and lie and wink in their counting-houses. There are those who will piously address religious assemblies,

and buy their way into Congress. Leading lights in the Church have recently been convicted of embezzlement, and are now in prison. But the counterfeit coin only argues the existence of the genuine. And when we see an unbeliever looking into the fold of the Church, and pointing out for ridicule one and another who do not live godly, we say how foolish for him to imagine that he can injure the Church in that way. He is only holding up to ridicule one of his own kind,—a wolf in sheep's clothing,—and injuring his own cause thereby.

The majority of men, through enmity against God, neglect or refuse to examine godliness in its origin, foundation, and manifestation. Hence their views concerning it, and their manner of treating it. Let the ungodly say they prefer worldly joys to the joys of religion; but let them not say religion has no enjoyments. The believer who has tasted both worldly and religious pleasures is the

only competent judge in the matter. His verdict is,—

“’Tis religion that can give sweetest pleasure while we
live,

’Tis religion can supply solid comfort when we die.”

I. Godliness has its origin in a knowledge of revealed truth. Thus it is said, “And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory” (1 Timothy iii. 16). A mystery is a matter to the knowledge of which initiation is necessary. Godliness is therefore something which would have remained a secret but for the revelation of God in Christ. Through the gospel men learn the character and will of the true God, and the way in which they may approach Him. Had the gospel never been preached there could not have been any true godliness. The heathen are

godly. Virgil's hero is called "pious Æneas." But the heathen ignorantly worship "the unknown god," and with them morality is disjoined from religion. There was true piety among the ancient covenant people, because Christ was partly revealed. But the piety of the "devout person" of patriarchal and even later times was of a peculiar type. It felt the exclusiveness and restrictions of his national isolation, and needed the light and warmth of fuller and clearer revelation. When Christ began to live and preach, the influence of his life and doctrine was at once apparent. The narrow-mindedness, exclusiveness, and self-righteousness of the Jew were supplanted by the liberality, charity, and humility of the Christian.

II. The foundation of godliness is a right state of heart towards God. There are two different words in the New Testament translated godliness or piety, *θεοσεβεια*, compounded of *θεος*, God, and *σεβω*, to fear; and *εὐσεβεια*,

compounded of $\epsilon\upsilon$, well, and $\sigma\epsilon\beta\epsilon\omega$, to fear. The former occurs but twice, when it is used in a specific sense to denote *worship*. $\epsilon\upsilon\sigma\epsilon\beta\epsilon\iota\alpha$ with its cognates, is of frequent occurrence. It means fearing well or truly, and when used of men towards God, it means fearing God truly, or *godliness*. There is a word in the Old Testament, in two or three instances translated *godly*, the root-meaning of which is *zeal*. Still, there is a phrase of frequent occurrence in the Old Testament which exactly corresponds with the idea expressed in $\epsilon\upsilon\sigma\epsilon\beta\epsilon\iota\alpha$, viz., "*The fear of the Lord*," which generally means a right state of heart towards God as opposed to the alienation of an unconverted man. All that is said in the Old Testament of the origin, nature, effects, and advantages of this *fear* corresponds with what in the New Testament is said about *godliness*. Though the word is *fear*, it is the submissive, filial fear of a confiding child, who peacefully leaves himself in a father's arms. All that

God is, inspires awe; all that God has done for men as a Father in Christ Jesus, inspires love. "No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, He hath declared Him" (John i. 18). But when once the revelation is made, the soul falls in wonder, gratitude, praise, and trust at the feet of his Redeemer. To glorify God and enjoy Him forever is seen to be the chief and highest end of man. Erroneous views of godliness have their origin in erroneous views of God, who is the confidence of the believer. The idea of God which the exclusive study of nature gives us is true, but incomplete. That God is, nature clearly teaches: "The heavens declare his glory;" that there is one God is evident from the unity of design in the works of creation; that He is wise is evident from the adaptation of means to ends; that He is good is clear from the abundant provision made to promote the happiness of his creatures. But nature does not reveal

the most blessed attribute of the Deity, his grace.

“To him who in the love of nature holds
Communion with her visible forms, she speaks
A various language.”

But in her language there are no such words as Reconciliation, Pardon, Peace, Heaven. The deist may look up to God as the wise and good Creator, but he can never love and trust Him, because he ignores a revelation of his mercy in Christ. “We love Him because He first loved us” (1 John iv. 19).

The idea of God which the study of man as distinct from nature gives is true, but likewise incomplete. The physiologist and psychologist have failed to discover those attributes of God which men most need to become acquainted with. So far from finding any “innate and spontaneous goodness, working incalculably, and by natural channels, a law unto itself, attractive and picturesque,” they

have only discovered that man as man gives no idea of God as infinite in goodness and truth, for man is a sinful creature, having a law in his members which brings him into captivity to the law of sin. The God of the Bible is the only object of trust. God in Christ reconciling the world unto Himself is the object of adoring love. The manifestations of Himself have been the great themes of the most fascinating history, the loftiest discourse, the sublimest poetry, and the most inspiring song. The character of God reproduced in the believer has certainly been the most "attractive and picturesque" the world has ever seen. Take, for example, the life of Paul. Where in all the literature of the world is there a human character, real or imaginary, so "attractive and picturesque"? Can the "ruling passion" displayed by any hero of novel or romance compare for "use in literary art" with the controlling principle in the apostle's life; in its marvellous and mysterious inception on

the way to Damascus, in its absolute control of all his faculties and powers, and in its glorious outworkings in the history of his life and labors? Can anything be more "attractive and picturesque" than the transforming effect of this principle on his soul, as evinced in his recorded inward experiences and outward life? His inward conflict of soul might engage the analytical powers of the greatest literary genius. His heroism, activity, self-denial, sociability, courtesy, gentleness, affability, combined with the outward circumstances of his life; his travels and perils and hair-breadth escapes, make him a hero of the most fascinating interest. But Paul was simply a godly man, exercising godliness. Christian life in every believer has the same origin, aim, and end. Though the circumstances of the apostle's birth and the period in which he lived, and the particular labor to which he was called, combine to lift him above others in the history of the Church, there are thousands

who, to-day, are living "godly in Christ Jesus." They rest in Him alone for salvation, and draw their spiritual strength from Him, and their lives are true and beautiful and good.

III. The manifestations of godliness or practical fruits of the grace are to be considered.

The distinctive characteristic of Christianity is, that while other founders stand outside and point to their systems, Jesus Christ is the centre of his; so that to believe in Christianity is to believe in Christ, and to be a Christian is to be like Christ. St. Paul says, "For to me to live is Christ" (Phil. i. 21). "I live, yet not I, but Christ liveth in me" (Gal. ii. 20).

Godliness involves, therefore,

1. *Consecration*.—This first great act of the follower of Christ has lost much of its primitive import. Many now are like Ananias and Sapphira. They profess to bring all to Christ, in token whereof they connect themselves with the Church, which does not involve any great personal inconvenience in these times,

but they "keep back part of the price." Some portion of love, or time, or ability, or wealth is retained for unchristian purposes.

The consecration must be *personal*. The blood of the ram of consecration was put upon the ear, the hand, and the foot of Aaron, consecrating all the organs of his body, and the receptive, executive, and subordinate faculties of his soul. Aaron's consecration is typical of that of Christians, who are all priests unto God, consecrated by the blood of Christ. It must also be *inclusive*. When Christ called the early disciples, they "left all and followed Him." They did not stop to consider what would become of their nets, or ships, or families. If Christ could be better served either in taking them or leaving them behind, they were willing to do either. When our Lord told the rich good young man to sell all that he had and come follow Him, we are not certain that He would have required him to do it had he been willing. He did, however, wish

to impress this truth upon his mind, and upon the minds of all who, like him, have possessions, that everything belongs to God, and that perfect *willingness* to part with possessions when required must characterize all who would inherit eternal life. The Master does not require us to stop making money or to stop using the good things of this life for our comfort and happiness; but He does require us to consider all we have and are as his, and that we are simply "stewards of the manifold grace of God." It is folly for Christians to pray God to hasten the latter-day glory of the Church, while they cause the great work of the Church to be impeded for want of anything belonging to Christ, which they fraudulently keep in their own possession.

2. *Fellowship with Christ.*—Enoch walked with God. Mary sat at the feet of Jesus. John leaned upon his bosom. "Truly our fellowship is with the Father, and with his Son Jesus Christ" (1 John i. 3). We cannot be

with Christ as though He were here in bodily presence, and sit at his feet and listen to the words of heavenly wisdom as they fall from his lips; and wander with Him over the hills, and through the valleys, and drink in the precious lessons, drawn from field and flower and tree and bird and rock and running brook, and hear Him talk of his Father and our Father. If, however, we give ourselves up to the guidance of that blessed Spirit who "takes of the things of Christ and shows them unto us," reminding us of what Christ said and did, and how He acted; if by prayer we make known our requests unto Jesus, and lay on Him the burden of our hearts; if in attendance on the ordinances of his house we behold the beauty of the Lord, and our souls are lifted above the cares and labors and trials of earth, and we go back to our daily duties strong in the Lord and in the power of his might; finally, if through Christian communion we see in our brethren Christ's image,

and are assisted on the way to Heaven by their precept and example, we have fellowship with Christ.

3. *Imitation of Christ.*—It is the glory of our blessed religion that its divine Founder has been among us, and left us an example that we should walk in his steps. We know little of God except as He shines in the face of Jesus Christ. But God in Christ we can know, and in a measure understand. It is not an abstraction that we are called upon to imitate, not an ideal, but a living personal reality. Some would say that Christ is too pure and exalted for us to imitate. To fold our hands in such a belief is to doubt the words of Christ, to misconceive the spirit of Christianity, and to slight the power of the Holy Ghost. The apostles everywhere set forth Christ as an example. "Let this mind be in you, which was also in Christ Jesus" (Phil. ii. 5).

The Christian must be like Christ:

(1) In his *self-denial*. "Who being in the

form of God, thought it not robbery to be equal with God, but made Himself of no reputation, and took upon Him the form of a servant, and was made in the likeness of men" (Phil. ii. 6, 7).

(2) In his *consecration to the service of God*. He came not to do his own will, but the will of Him that sent Him (John v. 30).

(3) In his *obedience*. He became obedient unto death (Phil. ii. 8).

(4) In his *activity*. "I must be about my Father's business" (Luke ii. 49).

(5) In his *zeal*. "The zeal of thine house hath eaten me up" (John ii. 17).

(6) In his *mercy*. He went about doing good (Acts x. 38).

(7) In his *meekness*. "Who, when He was reviled, reviled not again; when He suffered, He threatened not" (1 Peter, ii. 23).

(8) In his *forgiveness*. "Father, forgive them; for they know not what they do" (Luke xxiii. 34).

(9) In his *all-embracing love*. "He laid down his life for the sheep" (John x. 15).

“The grace of God that bringeth salvation hath appeared to all men, teaching us that, denying ungodliness and worldly lust, we should live soberly, righteously, and godly, in this present world” (Titus ii. 11, 12).

“O happy day that fixed my choice
On Thee, my Saviour and my God !
Well may this glowing heart rejoice,
And tell its raptures all abroad.

“’Tis done, the great transaction’s done,
I am my Lord’s, and He is mine ;
He drew me, and I followed on,
Charmed to confess the voice divine.

“Now rest, my long-divided heart ;
Fixed on this blissful centre, rest ;
Nor ever from thy Lord depart,
With Him of every good possessed.

“High heaven, that heard the solemn vow,
That vow renewed shall daily hear,
Till in life’s latest hour I bow,
And bless in death a bond so dear.”

Doddridge.

BROTHERLY KINDNESS.

“IF a man say, I love God, and hateth his brother, he is a liar: for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen?” (1 John iv. 20.) Godliness is therefore qualified and completed by brotherly kindness, or rather Brotherly love, as the word *φιλαδελφία* should be translated.

Φιλαδελφία is used to denote that affection which a Church member should always feel towards his fellow-members. It is an affection which includes complacency and delight in its object, with the desire of possession and communion. We say *fellow-members* advisedly. For though some Church members are not true Christians,

no individual believer has the authority or right to determine for himself those towards whom he shall exercise this grace. The keys of the kingdom of Heaven are in the hands of the collective body of believers, and those only whom they exclude by a proper course and in an authoritative manner are unentitled to fellowship. Further, we say Church members, for though there may be real Christians outside of the Church, they who refuse to wear the badge of discipleship cannot expect to be recognized. Indeed, the Saviour excludes such. "And he that taketh not his cross, and followeth after me, is not worthy of me" (Matt. x. 38). "He that denieth me before men, shall be denied before the angels of God" (Luke xii. 9).

The proper exercise of Brotherly love on the part of believers will do more than anything else towards confirming themselves in the faith, and recommending the beauty and consistency of the Christian religion to others.

Hence our Saviour asks in his intercessory prayer for the manifest unity of his followers, giving as his reason, "That the world may believe" (John xvii. 21).

The basis for the exercise of this grace is the *unity* of believers. Believers are one in Christ. The Scriptures declare that our relation to Christ is analogous to our relation to Adam. Adam was the natural and federal head and representative of mankind. Hence all are united through him in the same natural and spiritual condition. Christ, by God's sovereign appointment, is the second Adam. He is the federal head and representative of mankind. Hence all are united with Him in the same sufferings and obedience. The word "*all*" which the apostle uses in the eighteenth verse of the fifth chapter of Romans, can have no limitation except that which the Bible places upon it. There is one limitation, and but one. In the case of adults, those only are righteous who are such through an imputation

of Christ's sufferings and obedience received by faith. Through faith the vital union is consummated. God looks upon all who are in Christ by "abundance of grace" and by faith just as if they were Christ Himself. What Christ has done and is, they have done and are. Moreover, by a gracious act of God, rendered possible by this substitution of Christ, believers are formally introduced into sonship and heirship. "As many as received Him, to them gave He power to become the sons of God, even to them that believe on his name" (John i. 12). They also have a community of spiritual life in Christ. Jesus prayed that believers might be one, as He and the Father are one (John xvii. 21).

The oneness of believers is therefore a reflection of that which subsists between the Father and the Son. It is not merely a moral union of sympathy, but the union of a common life. It is likened to the union which subsists between the vine and the branches

(John xv.). As the same sap which flows through the vine, enters the branches and gives to all a common nourishment, and form, and fruitfulness, so the same spiritual life which is in Christ flows into every believer, and makes them one in thought, feeling, and action.

The relation of believers to Christ through a participation in his merits, and through the grace of adoption and the indwelling of the Holy Ghost, presupposes and conditions Christian union, and is the basis for the exercise and manifestation of Brotherly love. It would be folly to urge the exercise of this grace, could it not be based on this solid ground. Wolves and sheep cannot be brought together in harmony. Their natures are opposed. Those who affiliate must have the same views and purposes and aims. It is the purpose of God "to gather together in one all things in Christ" (Eph. i. 10). Christ is the divine harmony of all human discords, and

especially of the discords of his people, who are one among themselves just in proportion as they are one with Him. The hope that Christians will ultimately "superabound in this grace," and the effort to attain apparent unity, are inspired by this doctrine.

This unity, which is the basis for the exercise of Brotherly love, does not imply a *visible centre*. The Church of Rome claims to be the visible centre of Christian union, and pronounces those heretics who are not members of her communion. Her claim is arrogant and unfounded. It does not imply a particular form of *government*, as prelacy, or presbytery: or of *worship*, as liturgical or non-liturgical. There was, as appears from the history of the Apostolic Church, considerable difference between the Jewish Christian and the Gentile Christian type of Christianity, between the doctrinal systems of Paul and James, and yet there was essential unity and harmony. The *liberty* into which Christians

are emancipated implies *variety* of types and phases of Christian life; and the diffusion of Christianity among so many different peoples, and kindred, and tongues, is the occasion of the variety. "Christian union and Christian liberty are not contradictory, but complementary and mutually sustaining forces." Believers are, therefore, exhorted to stand fast in the liberty wherewith Christ hath made them free (Gal. v. 1).

There must, however, be an outward manifestation of unity in order that the world may be affected by it. There was such a manifestation in the Apostolic Church (Acts ii. 46, 47; iv. 32). In the times of persecution the heathen used to exclaim, "How these Christians love one another! and how they are ready to die for one another!" Sectarian strifes have prevailed during the whole history of Christianity, and do still exist; and yet the unity of Christians has never entirely disappeared; and at the present day the attention

of the Church is turned towards the doctrine, and an almost united effort is being made to promote "the unity of the Spirit in the bonds of peace." We trust that this effort shall increase and widen until unity shall be full realized. Not in an outward organic union. We do not think the Scriptures urge to this, or even indicate the possibility of it. But a union which shall cement in one holy brotherhood all divisions and denominations, so that whoever is a Church member in one place or part of the world shall be a member in any and every other place or part, and be permitted to claim and enjoy the benefits of Christian communion. At the present day that portion of the Creed which says, "I believe in the Holy Catholic Church, in the communion of saints," and which is pronounced every Sabbath in many churches, means in the mouths of those who repeat it only, "I believe in the Church which has the same standards and form of government and worship as my

own, and in the communion of the members of my own denomination or division." A German of ordinary intelligence recently came before the Consistory of the church of which the writer is pastor asking admission into membership. He had been a member of the Church in Germany. During the examination he remarked that he could not accept that portion of the Creed which reads, "I believe in the Holy Catholic Church." It was necessary, therefore, to explain that it did not refer to the Church of Rome, but to the Universal Church, composed of "all those throughout the world that profess the true religion, together with their children." It might have been intimated to him, had he been "able to bear it," that Romanists properly belonged to this Universal Church, and that some of them were no doubt worthy of his brotherly love. If all divisions and denominations could be brought to really unite on the Creed, the desire of Christ would be fulfilled.

The practical fruits of Brotherly love will appear in :

1. *Courtesy of demeanor towards one another.*—St. Peter says, “Love as brethren, be pitiful, be *courteous*.” St. Paul says, “Be kindly affectioned one to another with brotherly love ; *in honor preferring one another*.” The low and indefinite view of the doctrine of unity has forbidden the manifestation of that respect for one another in which Christians should be beforehand. It is sometimes manifested in saying “brother” or “sister,” or “brethren.” Yet this custom is generally looked upon as affectation even by the “brethren.” If one cannot use those words sincerely he had better not use them. But if he can use them sincerely, let him persist in the use. He has Scripture warrant. If Christians would be respected, let them respect one another by showing one another all those attentions which their station demands. Believers are sons and daughters

of the Lord Almighty. This renders them, like princes of the blood, worthy of the highest marks of respect. In the greetings and intercourse of Christians there should be a heartiness, and kindliness, and sympathy, and respectfulness surpassing all that is witnessed among natural friends. It is said of that German schoolmaster, John Trebonius, the instructor of Martin Luther, that he always appeared before his boys with uncovered head. "Who can tell," said he, "what may yet rise up amid these youths? There may be among them those who shall be learned doctors, sage legislators, nay, princes of the empire." If Trebonius thus respected children because of what they might become, how ought those to be respected who are already "kings and priests unto God"! If Christians should now begin to manifest the courtesy called for in the Scriptures, they would at first be met with a smile of incredulity even by their brethren. But they should begin.

It would ultimately raise the Christian profession to its proper dignity and most favorably impress the world. Why should the grips and recognizing signs and words of secret fraternities be longer regarded as evidence of a more real brotherhood than that founded by Christ?

2. *Care of one another's temporal welfare.*—It is said of the Apostolic Church, "And the multitude of them that believed were of one heart and of one soul: neither said any of them that ought of the things which he possessed was his own; but they had all things common" (Acts iv. 32). This state of things is not to be confounded with a communistic society of the present day. There was no common habitation or place of residence, no negation of individual rights of property, no interference with the family relation. Peter said to Ananias, when he had brought part of the purchase price of his possession and laid it at the apostle's feet, pretending that it was

the whole, "While it remained was it not thine own, and after it was sold was it not in thine own power?" In other words, You were not obliged to sell your property; and even after you had sold it, you might have kept a portion or all of the purchase-money. This custom of not calling or considering their possessions their own was a spontaneous, voluntary, unpreconcerted affair; the result of a miraculous outpouring of the Spirit, who quickened most powerfully every grace, and especially the grace of Brotherly love. This led them to adopt an extraordinary measure for cementing together all believers. This measure proved to be just what was needed to give Christianity its first impetus. Events which grew out of this custom were the occasion of preventing hypocrites from joining the Church, and of causing true believers in great multitudes to be added to the Lord. The apostles had nothing to do with originating this custom. They would have been powerless to

prevent this manifestation of Brotherly love. It was rooted in faith, and quickened into activity by the Holy Ghost. They could only regulate it. Now the same principle which was in the early Christians should be in and actuate all believers, everywhere, and continually. The way in which the principle shall manifest itself in the organic body must be left to spiritual guidance. In Christian lands the poor are generally provided for by tax. Doubtless some imagine they free themselves from all obligation when they pay in their assessment. Perhaps they do free themselves to a certain extent. But taxes are not paid voluntarily. Even their prompt payment does not indicate a gracious spirit. While, therefore, we question the propriety, and even the right, of a particular church to allow a member to become a town charge, we affirm that this method of entirely disposing of a needy brother is unchristian. Whatever course the Church may pursue in the case of its

needy members, a sense of individual obligation must possess Christian brethren. We have often questioned the right of Church members to unite with secret fraternities, not because there is anything demoralizing connected with them, but because it turns into another channel the enterprise, energy, and money which should flow through the Church. Freemasons and others have met us with the forcible reply, that Brotherly love such as they feel the need of, to take them by the hand, and give them the preference in business transactions, and assist them to advance in the world, and stand by their families in case of need, is only an idea in the Church. They say their brotherhoods meet a yearning and felt want which the Church does not. We confess to have known a particular church to refuse to pay a portion of the funeral expenses of a poor, but truly worthy, deceased member. On the other hand, we know personally a Mason who has more than once

buried a brother at his own expense. We have often smiled when thinking of the perplexity which the wife of an intimate friend told us she was once in, when she discovered a bill for a coffin among her husband's receipts. Still, it must be remembered that Christians perform many acts of Brotherly love which are never made public. Indeed, they are taught never to let their left hand know what their right hand doeth. But generally they are far below the Bible requirement. They do not always, as they might when other things are equal, give the preference to a Christian employee. Few will lend money to an honest, industrious fellow-Christian to help him along, even at seven per cent., if they can get ten per cent. of a soulless corporation. It is true Church members are sometimes eye-servants, and sometimes false to their agreements and trusts. But it may be replied that they are not properly encouraged. The successful business man,

whether honestly so or not, is the one to whom Christians, like all others, resort. It is not surprising, therefore, that Christians are generally the struggling poor. Let Christians give one another the preference in all business transactions, and they will increase in business ability, and integrity, and in wealth; and the Church will become more and more a power in the world. When it is a matter of absolute need, refusal to help a needy brother is incompatible with love to God. "Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him?" (1 John iii. 17.)

3. *Care of one another's spiritual interests.*—Believers are the body of Christ and members in particular. So close and indissoluble is the union, that if one member suffer all suffer, and if one be honored all rejoice. This care is therefore a matter of faithfulness to Christ, of regard for one another, and love for

the Church as a whole. The aim of Christians should be to escape "the corruption that is in the world through lust," and to have an abundant entrance into Heaven. They must, therefore, "follow after the things wherewith one may edify another" (Rom. xiv. 19). They must not cease to make mention of one another in their prayers, nor forsake the assembling of themselves together for spiritual conference. They must admonish one another in the spirit of meekness, and exhort one another daily, lest any be hardened through the deceitfulness of sin. The feeble-minded must be comforted, the weak held up, and the afflicted visited and cheered. "Let us consider one another to provoke unto love and to good works" (Heb. x. 24). The humblest member may not be overlooked. The most exalted needs the benefit of mutual Christian watchfulness. This care should embrace all believers everywhere. It should overleap the boundaries of communities and states and

nations, especially in giving aid to fellow-Christians in destitute parts to obtain and secure the means of grace.

“A new commandment I give unto you, That ye love one another; as I have loved you, that ye also love one another” (John xiii. 34). “In this the children of God are manifest, and the children of the devil: whoso doeth not righteousness is not of God, neither he that loveth not his brother” (1 John iii. 10). “We know that we have passed from death unto life, because we love the brethren” (1 John iii. 14). “My little children, let us not love in word, neither in tongue; but in deed and in truth” (1 John iii. 18). “Beloved, let us love one another: for love is of God” (1 John iv. 7).

“ Churches and sects strike down
Each *mean* partition-wall;
Let love each harsher feeling drown,—
Christians are brothers all.

“Let love and truth alone
 Hold human hearts in thrall,
That Heaven its work at length may own,
 And men be brothers all.”

Johns.

VII.

CHARITY.

THE word translated charity is *αγαπη*, exactly answering to the plain English word *love*. It is so rendered in all the older translations of the Bible. The alteration was probably first made in the year 1649, and has been since retained. Charity is the Latin word *charitas*, which means love Anglicized, and conveys no more meaning to the English reader than the original Greek. John Wesley long ago deplored this misleading translation, and said that it not only misled ordinary men and women, but also the educated. He said, "I have heard many sermons preached from the word, particularly before the University of Oxford, and I never heard more than one

wherein the meaning of it was not totally misrepresented. But had the old and proper word *love* been retained, there would have been no room for misrepresentation." Perhaps in our day, when Bible study more generally engages all classes, there is not so much liability to err in the matter. Still, it is to be hoped that the international committee now revising the Scriptures will throw out the offending word. Even two centuries of use cannot hallow a word which misleads.

There are two words meaning love common in both Classic and New Testament Greek, viz., *φιλέω* and *αγαπάω*. *Φιλέω* occurs more frequently in Classic Greek than *αγαπάω*. It implies affection generally. The common token of this love is the kiss. It does not occur very frequently in the New Testament. Though when appropriated by the sacred writers it became sanctified, yet doubtless, because it was earthly and associated in the minds of men with impurity as well as purity, the Spirit

of inspiration chose to use it infrequently. There is a remarkable instance of the discrimination between *φιλέω* and *αγαπάω* in John xi. 5. It is said, "Now Jesus *loved* Martha, and her sister, and Lazarus." Here where we might expect to find *φιλέω*, to denote the love of friends, we find *αγαπάω*. May not *φιλέω* have been laid aside and *αγαπάω* substituted that the possibility of imputing anything but the purest affection between Jesus of Nazareth and the sisters of Bethany might be forestalled? That *αγαπάω* is the supreme word appears to us from two other remarkable discriminations.

(1) In John xxi. 15-17, a farewell conversation between our Lord and Peter is recorded, in which Christ asks Peter three different times if he loves Him. The first question is, "Simon, son of Jonas, lovest thou (*αγαπας*) me more than these?" to which Peter replies, "Yea, Lord; thou knowest that I love (*φιλω*) Thee." The second question is, "Simon, son of Jonas, lovest thou (*αγαπας*) me?" Peter re-

plies, "Yea, Lord; Thou knowest that I love ($\varphi\iota\lambda\omega$) Thee." The third question is, "Simon, son of Jonas, lovest thou ($\varphi\iota\lambda\epsilon\iota\varsigma$) me?" Peter replies, "Lord, Thou knowest all things; Thou knowest that I love ($\varphi\iota\lambda\omega$) Thee." We think that Christ asks his disciple in the first two questions, Am I the supreme object of your affection? And Peter, not apprehending the depth of meaning in the more sacred word, and not yet having cast himself as fully on Christ as he afterward did, says, I love you with all the affection I possess. Christ then says, Do you indeed love ($\varphi\iota\lambda\epsilon\iota\varsigma$) me? implying, It is well. If you love me with that kind of affection, I shall become the supreme object of your love when the Holy Spirit reveals me still more fully unto you.

(2) Again, in 1 Cor. xvi. 22, it is said, "If any man love ($\varphi\iota\lambda\epsilon\iota$) not the Lord Jesus Christ, let him be Anathema Maran-atha." On the other hand, in Ephesians vi. 24, it is said, "Grace be with all them that love ($\alpha\gamma\alpha\pi\acute{\omega}\nu\tau\omega\upsilon$)

our Lord Jesus Christ in sincerity." Which we think clearly mean, Let the man who has not an ordinary love for the Saviour of men, who does not feel drawn towards Him because of what He is, be devoted to destruction when He comes the second time. Such an one deserves to be destroyed for not seeing beauty in that which is beautiful, and for not loving that which is lovely. Let the divine favor rest upon all who make Christ the supreme object of love, who adoringly admire his person, desire his presence, and are zealous for his glory, and devoted to his service.

From *αγαπω* the sacred writers derived *αγαπη*, which is exclusively a Bible word, meaning *love*, a gracious disposition wrought by the Holy Ghost, the counterpart of that divine love which it is the great end of the work of redemption to manifest. Those only are true Christians who have this gracious disposition in their hearts. "Every one that loveth is born of God, and knoweth God. He that loveth

not knoweth not God; for God is love" (1 John iv. 7, 8). It is an all-inclusive affection, embracing not only every other affection proper to its object, but all that is proper to be done to its object. Hence love is said to be the essence of the law. "For all the law is fulfilled in one word, even in this; Thou shalt *love*" (Gal. v. 14). It is the animating principle of all the graces, as well as the crown and completion of all. "Without this, the other gifts would separate, pass into the service of ambition, and thus ruin themselves and the whole Church." It "binds together all the other gifts, making them work in and for each other, and directing them for the common good. It maintains the unity of the manifold divine powers, subordinates everything individual and personal to the general, and makes it subservient to the interests of the body of Christ."

In 1st Corinthians xiii., St. Paul summarizes the practical fruits of this grace.

It suffers long under the provocations of evil from others, bearing with the ignorance, errors, frowardness, infirmities, weakness, and littleness of faith on the part of brethren, and with the malice and wickedness of the enemies of the truth. It does this with a mildness and benignity which is at the utmost distance from moroseness or harshness of spirit. It delights in the prosperity of others, wishing all temporal and spiritual good to all men; never grieving that it has not what others have, nor exulting because it has what others have not. It is not rash or hasty in judging and condemning, but hesitates to receive an accusation against any one, and weighs all the evidence, particularly that in favor of the accused. It is humble, and estimates properly the attainments of others, and has always a due regard for the feelings of others. It is disinterested; seeking not its own advantage so much as the welfare of others. It triumphs over irritating causes,

and suppresses anger, and even prevents provocation by refusing to infer evil where it does not appear. It sorrows over iniquity of all kinds and wishes its banishment from earth, and rejoices in the truth wherever it is found, because it brings glory to God, and promotes peace and good-will among men. It covers up, as far as possible, without partaking of others' sins, the sins, and faults, and infirmities of mankind, refusing to tell tales or listen to the tale-bearer, and puts the most favorable construction upon everything, and is ever ready to believe what may tend to the advantage of any one's character; and when it can no longer believe, hopes what is good of another when others have ceased to hope. Finally, it "endureth all things," persevering in the divine life in the midst of all that is to be done and suffered. Surely, love is God-like! It can never cease. In the future world the other graces may disappear, at least in their present nature. But love must re-

main love, deepening and expanding. There are other gifts more striking and showy, and there is a tendency to place an undue estimate on them. St. Paul says, "Covet earnestly the best gifts: and yet show I unto you a more excellent way. Though I speak with the tongues of men and of angels, and have not charity, I am become as sounding brass, or a tinkling cymbal. And though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. And though I bestow all my goods to feed the poor, and though I give my body to be burned, and have not charity, it profiteth me nothing" (1 Cor. xii. 31; xiii. 1, 2, 3).

"I hold the sceptre in my hand
Which rules the universe of things,
Which rules the ocean, rules the land,
And puts to shame the power of kings.

“The iron wheels of cruel war,
The swords and scimitars of strife,
They see its glories from afar,
And bow before its power of life.

“Look up ! Its lifted light behold !
Not framed by human power or art,
Not made of wood, or stone, or gold ;
'Tis LOVE ! the sceptre of the heart.

“'Tis LOVE ! All things shall love obey ;
All things its high behests fulfil ;
It holds the thunder in its sway ;
It says to stormy seas, ‘ Be still.’

“ My Father smiled and bade me take,
My infant hand, that sceptre fair ;
Beneath its power the nations shake,
For God's omnipotence is there.”

Thomas C. Upham.



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